THE ROMAN RITUAL

RENEWED BY DECREE OF
THE SECOND VATICAN ECUMENICAL COUNCIL
PROMULGATED BY AUTHORITY OF
POPE JOHN PAUL II

EXORCISMS AND CERTAIN SUPPLICATIONS

TYPICAL EDITION

2013

EXORCISMS
AND CERTAIN SUPPLICATIONS

ENGLISH TRANSLATION ACCORDING TO THE TYPICAL EDITION

CONGREGATION FOR DIVINE WORSHIP
AND THE DISCIPLINE OF THE SACRAMENTS

Prot. n. 1280/98/L

DECREE

Among the sacramentals, the Church, obedient to the Lord's prayer, has from ancient times mercifully provided means for God to be implored through pious supplications, that the Christian faithful may be set free from all dangers, especially from the snares of the Devil. In particular, Exorcists were instituted in the Church to heal those possessed by the Evil One, imitating the charity of Christ, even by commanding demons, in the name of God to retreat, that they might do no further harm to human creatures in any way.

In our own days, it has seemed appropriate to revise the norms handed down and also the collected prayers as well as the formulas in Title XII of the Roman Ritual, so that the rite may be in accordance with the decrees of the Constitution *Sacrosanctum Concilium* of the Second Vatican Council and especially with article 79.

Therefore, this Congregation publishes the present revised Rite of Exorcism, approved by the Supreme Pontiff John Paul II on 1 October 1998, so that it may be used in place of the norms and formulas from Title XII of the Roman Ritual which have been in use until now.

The Latin edition may be used immediately upon publication by those to whom the law gives competence. The Conferences of Bishops, however, are to take care that vernacular editions, duly prepared and adapted in accordance with the norm of law, are submitted for the confirmation of the Apostolic See.

All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, 22 November 1998, on the Solemnity of Our Lord Jesus Christ, King of the Universe.

JORGE Cardinal MEDINA ESTEVEZ
Prefect

✠GERARDO M. AGNELO
Archbishop, Secreta

INTRODUCTION

I

THE VICTORY OF CHRIST AND THE POWER OF THE CHURCH AGAINST DEMONS

1. The Church firmly believes that there is only one true God—Father, Son, and Holy Spirit—the one principle of the universe: the Creator of all things visible and invisible.[6] By his providence, in fact, God watches over and governs all things, which he has created[7] (cf. Col 1:16), and he has made nothing that is not good.[8] Even "the Devil ... and other demons were created by God naturally good, but they became evil by their own action."[9] Hence, they also would be good if they had remained as they had been created. But because they used wrongly their natural excellence, and did not stand in the truth (cf. Jn 8:44), they did not change into a substance opposed to God, but withdrew from the Supreme Good, to whom they should have clung.[10]

2. Man was, in fact, created in the image of God "in righteousness and holiness of truth" (Eph 4:24) and his dignity requires that he act according to conscious and free choice.[11] But he utterly abused the gift of his freedom, at the persuasion of the Evil One; through the sin of disobedience (cf. Gen 3; Rom 5:12) he was rendered subject to the power of the Devil and of death, becoming a slave of sin.[12] Therefore "the whole of human history is pervaded by an arduous struggle against the powers of darkness, which began at the very origin of the world and will continue until the last day, as the Lord says" (cf. Mt 24:13; 13:24-30 and 36-43).[13]

3. The almighty and merciful Father sent his beloved Son into the world, so that he might deliver people from the power of darkness, and transfer them into his Kingdom (cf. Gal 4:5; Col 1:13). Therefore Christ, "the firstborn of all creation"

---

[6] Cf. LATERAN COUNCIL IV, cap. 1: *De fide catholica*: Denz-Schönm, 800: cf. PAUL VI, Professio fidei: AAS 60 (1968), p. 436.
[7] Cf. VATICAN COUNCIL I, Const. dogm. *Dei Filius* de fide catholica, cap. I: *De rerum omnium creatore*: Denz-Schönm, 3003.
[8] Cf. ST. LEO THE GREAT, Letter *Quam laudabiliter* to Turibius, cap. 6: *De natura diaboli:* Denz-Schönm, 286.
[9] LATERAN COUNCIL IV, cap. 1: *De fide catholica*: Denz-Schönm, 800.
[10] Cf. ST. LEO THE GREAT, Letter *Quam laudabiliter* to Turibius, cap. 6: *De natura diaboli*: Denz-Schönm, 286.
[11] Cf. Cf. VATICAN COUNCIL II, Pastoral Constitution on the Church in the Modern World, *Gaudium et spes*, no. 17.
[12] Cf. COUNCIL OF TRENT, Sessio V: *Decretum de peccato originali*, nos. 1-2: Denz-Schönm, 1511-1512.
[13] Cf. VATICAN COUNCIL II, Pastoral Constitution on the Church in the Modern World, *Gaudium et spes*, no. 37; cf. *ibidem*, no.13; 1 John 5:19; *Catechism of the Catholic Church*, nos. 401, 407, 409, 1717.

(Col 1:15), renewing the old man, put on the flesh of sin, "that through death he might destroy the one who has the power of death, that is, the Devil" (Heb 2:14) and that he might make wounded human nature, through his Passion and Resurrection, into a new creation, by the gift of the Holy Spirit.[14]

4. In the days of his flesh, however, the Lord Jesus, the victor over temptation in the desert (cf. Mt 4:1-11; Mk 1:12-13; Lk 4:1-13), by his own authority drove out Satan and the other demons, imposing on them his divine will (cf. Mt 12:27-29; Lk 11:19-20). By doing good and healing all those oppressed by the Devil (cf. Acts 10:38), he made manifest his work of salvation so that he might free people from sin, from its consequences, and from the prime author of sin, the murderer from the beginning and the Father of Lies (cf. Jn 8:44).[15]

5. When the hour of darkness arrived, the Lord, "having become obedient even to death" (Phil 2:8), repelled the final assault of Satan (cf. Lk 4:13; 22:53) through the power of the Cross,[16] triumphing over the pride of the ancient enemy. This victory was made manifest by the glorious Resurrection of Christ, when God raised him from the dead and established him at his right hand in the heavens and put all things under his feet (cf. Eph 1:21-22).

6. In carrying out his ministry, Christ gave his Apostles and the other disciples authority to cast out unclean spirits (cf. Mt 10:1,8; Mk 3:14-15; 6:7,13; Lk 9:1; 10:17,18-20). He promised them the Paraclete, the Holy Spirit, proceeding from the Father through the Son, who was to convict the world about judgment, because the ruler of this world has already been condemned (cf. Jn 16:7-11). The casting out of demons is counted in the Gospel among the signs that accompany believers (cf. Mk 16:17).

7. In consequence, the Church has from apostolic times exercised the power received from Christ of casting out demons and of warding off their influence (cf. Acts 5:16; 8:7; 16:18; 19:12). Thus, she prays constantly and confidently "in the name of Jesus," that she may be set free from the Evil One (cf. Mt 6:13).[17] Also, in the same name, by the power of the Holy Spirit, in various ways she commands demons not to impede the work of evangelization (cf. 1 Th 2:18) and to restore to the "Stronger One" (cf. Lk 11:21-22) dominion over all things as well as over each single human being. "When the Church asks publicly and authoritatively, in the name of Jesus Christ, that a person or object be protected against the power of the Evil One and withdrawn from his dominion, it is called *Exorcism*."[18]

---

[14] Cf. 2 Corinthians 5:17.
[15] Cf. *Catechism of the Catholic Church*, nos. 517, 549-550.
[16] Cf. *The Roman Missal*, Preface I of the Passion of the Lord.
[17] Cf. *Catechism of the Catholic Church*, nos. 2850-2854.
[18] *Ibidem*, no.1673.

II

EXORCISMS IN THE CHURCH'S OFFICE OF SANCTIFYING

8. From the earliest tradition of the Church preserved without interruption, the journey of Christian Initiation is so arranged that the spiritual struggle against the power of the Devil (cf. Eph 6:12) is clearly signified and in fact begins. Exorcisms, to be carried out in a simple form over the elect during the time of the catechumenate, that is, the Minor Exorcisms,[19] are prayers of the Church that the elect, instructed about the mystery of Christ who delivers from sin, may be set free from the effects of sin and from the influence of the Devil, may be strengthened in their spiritual journey, and may open their hearts to receive the gifts of the Savior.[20] Finally, in the celebration of Baptism, those about to be baptized renounce Satan and his forces and powers, and oppose him with their own faith in the one and triune God. Even in the Baptism of infants there occurs a prayer of Exorcism over the infants "who will have to face the world with its temptations, and fight the Devil in all his cunning," so that they may be fortified by the grace of Christ "on their life's journey."[21] Through the cleansing waters of rebirth, a person participates in the victory of Christ over the Devil and sin, when he passes "from that state in which ... he was born as a son of the first Adam into the state of grace and of 'the adoption of the sons' of God through the second Adam, Jesus Christ,"[22] and is set free from slavery to sin, by the freedom through which Christ has set us free (cf. Gal 5:1).

9. The faithful, even though reborn in Christ, nevertheless experience the temptations that are in the world, and therefore must be vigilant in prayer and in sobriety of life, because their adversary, "the Devil, is prowling around like a roaring lion, looking for someone to devour" (1 Pt 5:8). They must resist him, steadfast in faith, made strong "in the Lord and in the strength of his power" (Eph 6:10), and sustained by the Church, who asks that her children may be safe from all distress.[23] Through the grace of the Sacraments and especially through the repeated celebration of Penance they receive strength to come to the full freedom of the children of God (cf. Rom 8:21).[24]

10. The mystery of divine loving-kindness, however, becomes more difficult for us to understand,[25] when, with God's permission, sometimes there occur cases of particular torment or possession on the part of the Devil of some human being who is a member of the People of God and has been enlightened by Christ so as to walk as a a child of light towards eternal life. Then the mystery of iniquity which is at work in

---

[19] Cf. The Roman Ritual, *Rite of Christian Initiation of Adults*, no. 101; cf. *Catechism of the Catholic Church*, no. 1673.
[20] Cf. *ibidem*, no. 156.
[21] Cf. The Roman Ritual, *Rite of Baptism for Children*, nos. 49, 86, 115, 221.
[22] COUNCIL OF TRENT, Sessio VI: *Decretum de iustificatione*, cap. IV: Denz-Schönm, 1524.
[23] Cf. *The Roman Missal*, Embolism after the Lord's Prayer.
[24] Cf. Galatians 5:1; The Roman Ritual, *Rite of Penance*, no. 7.
[25] Cf. JOHN PAUL II, Apostolic Exhortation *Reconciliatio et paenitentia*, nos. 14-22: AAS 77 (1985), pp. 206-207, and Encyclical Letter *Dominum vivicantem*, no. 18: AAS 78 (1986), p. 826.

the world (cf. 2 Th 2:7) clearly manifests itself, even though the Devil is unable to cross over the limits imposed by God. This form of the Devil's power over a human being differs from that in man which derives from original sin, which is sin.[26] When such things occur, the Church implores Christ the Lord and Savior and, relying on his strength, offers to the member of the faithful who is tormented or possessed a number of helps, so that he or she may be freed from torment or possession.

11. Chief among these helps is the solemn Major Exorcism, also called "great,"[27] which is a liturgical celebration. For this reason, Exorcism, which is "directed at the expulsion of demons or liberation from demonic possession through the spiritual authority which Jesus entrusted to his Church," is a petition[28] in the category of sacramentals, and therefore a sacred sign by which "effects, particularly of a spiritual nature, are signified and are obtained through the Church's intercession."[29]

12. In major Exorcisms the Church, united with the Holy Spirit, prays that he come to the aid of our weakness (cf. Rom 8:26) in compelling the demons not to harm the faithful. Relying on that gift of the breathing by which the Son of God gave the Spirit after the Resurrection, the Church acts in Exorcisms not in her own name but only in the name of God or of Christ the Lord, whom all things, even the Devil and demons, must obey.

III

THE MINISTER AND CONDITIONS FOR PERFORMING A MAJOR EXORCISM

13. The ministry of exorcizing those possessed is given by special and express permission of the local Ordinary, who as a rule will be the Diocesan Bishop himself.[30] Such permission ought to be granted only to a Priest endowed with piety, knowledge, prudence and integrity of life,[31] who has been specifically prepared for this office A Priest to whom the office of Exorcist has been committed, either stably or for a particular occasion, is to carry out this work of charity with confidence and humility under the direction of the Diocesan Bishop. In this book when the word "Exorcist" is used, a "Priest Exorcist" is always to be understood.

14. In the case of some intervention that is said to be demonic, the Exorcist should above all use the utmost circumspection and prudence as a matter of necessity.

---

[26] Cf. COUNCIL OF TRENT, Sessio V: *Decretum de peccato originali*, cann. 4 and 5: Denz-Schönm, 1514-1515.
[27] Cf. *Catechism of the Catholic Church*, no. 1673.
[28] Cf. *ibidem*, no. 1673.
[29] VATICAN COUNCIL II, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, no. 60.
[30] Cf. CIC, can. 1172, § 1; 134, § 2.
[31] Cf. *ibidem*, § 2.

First of all, he should not too easily believe that someone is possessed by a demon, when the person may be laboring under some illness, especially of a psychological nature.[32] Likewise, he absolutely should not believe that possession is present when for the first time someone claims to be tempted in a special way by the Devil, to be desolate, and finally to be tormented; for one can be deceived by one's own imagination. Let him also take note, lest he be mistaken, of the arts and deceits that the Devil uses to trick someone into believing that his or her infirmity is natural or has a medical cause, to persuade the possessed person not to undergo Exorcism. In every way he should examine precisely whether a person who is said to be tormented by a demon truly is so tormented.

15. He should accurately distinguish cases of the Devil's assault from that credulity with which some people, even the faithful, think that they are the object of evil-doing, of bad luck, or of a curse, brought by others upon them or upon their relatives or upon their goods. He should not deny them spiritual help, but in no way is he to make use of Exorcism; he can, however, offer some appropriate prayers, with them and for them, so that they may find God's peace. Likewise, spiritual help is not to be refused to believers whom the Evil One does not touch (cf. 1 Jn 5:18), but are distressed by his temptation, while wishing to preserve their fidelity to the Lord Jesus and to the Gospel. This may also be done by a Priest who is not an Exorcist, and even by a deacon, using appropriate prayers and supplications.

16. An Exorcist therefore should not proceed to celebrate an Exorcism unless he has ascertained, with moral certitude, that the one to be exorcised is really possessed by a demon[33] and, if it is possible, celebrate it with the consent of that person.

According to established practice, the following are considered as signs of being possessed by demons: speaking a number of words in an unknown language or understanding someone speaking; making known distant and hidden events; showing strength beyond the nature of the individual's age or condition. Such signs can offer some indication. Since, however, signs of this kind are not necessarily to be reckoned as coming from the Devil, it is also necessary to pay attention to other things, especially those of the moral and spiritual order, which in another way manifest diabolical intervention, as, for example, vehement aversion from God, the Most Holy Name of Jesus, the Blessed Virgin Mary and the Saints, the Church, the Word of God, sacred things and rites, especially sacramental ones, and from sacred images. And finally, sometimes the relation of all the signs to faith and to spiritual combat in the Christian life must be carefully weighed, since the Evil One first of all is the enemy of God and of everything that unites the faithful together with the salvific action of God.

17. Regarding the necessity of using the Rite of Exorcism, the Exorcist will make a prudent judgment after diligent inquiry, always preserving the seal of confession, having consulted, to the extent possible, experts in spiritual matters and, if necessary, in the science of medicine and psychiatry, who have a sense of spiritual realities.

---

[32] Cf. *Catechism of the Catholic Church*, no. 1673.
[33] Cf. BENEDICT XIV, Letter *Sollicitudini*, 1 October 1745, no. 43; cf CIC a. 1917, 1152, § 2.

18. In cases affecting a non-Catholic and in other more difficult cases, the matter should be brought to the attention of the Diocesan Bishop, who, out of prudence, may seek the advice of some experts before a decision about an Exorcism may be reached.

19. The Exorcism should be performed in such a way that it manifest the faith of the Church and that no one can consider it as a magical or superstitious activity. Care must be taken that it not become a spectacle for those present. In no way may any opportunity be given to any of the media of social communication while the Exorcism is taking place, or even before the Exorcism takes place, and when it has been performed the Exorcist and those present, observing due discretion, should not divulge information about it.

IV

The Rite to Be Used

20. In the Rite of Exorcism, apart from the formulas of Exorcism themselves, special attention should be paid to those gestures and rites that have a primary place and a meaning derived from their use during the time of purification in the catechumenal journey. Such are the Sign of the Cross, the imposition of hands, the breathing, and the sprinkling with holy water.

21. The rite begins with the sprinkling of holy water, by which, as a memorial of the purification received in Baptism, the troubled person is defended against the snares of the enemy.

The water may be blessed before the rite, or within the rite itself before the sprinkling and, if appropriate, with the commingling of salt.

22. Then follows the prayer of the Litany, by which the mercy of God is invoked upon the troubled person through the intercession of all the Saints.

23. After the Litany the Exorcist may recite one or several of the Psalms that implore the protection of the Most High and extol the victory of Christ over the Evil One. The Psalms are said either as a single unit or in responsorial manner. When the Psalm is completed, the Exorcist himself may add a Psalm prayer.

24. Then the Gospel is proclaimed as a sign of the presence of Christ, who through his own word in the proclamation of the Church brings healing to human infirmities.

25. Afterward, the Exorcist imposes hands upon the troubled person, by which rite the power of the Holy Spirit is invoked, so that the Devil will depart from the one who through Baptism was made the temple of God. At the same time, he may also breathe upon the face of the troubled person.

26. Then the Apostles' Creed is recited, or the baptismal promise of faith is renewed, with the renunciation of Satan. The Lord's Prayer follows, by which our God and Father is implored to set us free from the Evil One.

27. When these things have been completed, the Exorcist shows the troubled person the Lord's Cross, which is the source of every blessing and grace, and the Sign of the Cross is made over the person, by which Christ's power over the Devil is shown.

28. Finally he says a deprecative formula by which God is petitioned, as well as an imperative formula, by which the Devil, in the name of Christ, is directly adjured to withdraw from the troubled person. The imperative formula is not to be used unless preceded by the deprecative formula. But the deprecative formula may also be used without the imperative one.

29. All that has been mentioned above, to the extent necessary, may be repeated, either in the same celebration, with attention to what is noted below in no. 34, or at another time, until the troubled person is completely set free.

30. The rite is concluded with a canticle of thanksgiving, a prayer, and a blessing.

V

Circumstances and Accommodations

31. The Exorcist, mindful that the tribe of demons cannot be cast out except through prayer and fasting, should take care that these two most effective remedies for obtaining divine help be used, after the example of the Holy Fathers, both by himself and by others, insofar as is possible.

32. The member of the faithful who is troubled should, especially before the Exorcism, if it is possible for him or her, pray to God, practice mortification, profess the Baptismal faith he or she has received, and frequently approach the Sacrament of Reconciliation as well as fortifying himself or herself by the Holy Eucharist. Similarly, parents, friends, and a confessor or spiritual director may assist the person in prayer, if prayer is made easier for the person by the charity and presence of others of the faithful.

33. The Exorcism should take place, if possible, in an oratory or in some other appropriate place, apart from a crowd, where an image of the Crucified is prominent. There must also be an image of the Blessed Virgin Mary in the place.

34. Keeping before his eyes the conditions and circumstances of the troubled person, the Exorcist should freely use the various possibilities proposed in the rite. In the celebration, therefore, he should preserve the structure and arrange and select the formulas and prayers as needed, accommodating everything to the circumstances of the individual person.

a) First of all, he should pay attention to the physical and psychological state of the troubled person, and to the possible variations in his or her state during the day or even during an hour.

b) When there is no assembly of the faithful, not even a small one, which prudence and the wisdom that comes from faith otherwise require, the Exorcist should be mindful that in himself and in the troubled member of the faithful the Church is already present, and he should recall this to the memory of the troubled person.

c) He should always see to it that the troubled member of the faithful, while being exorcised, should, if possible, recollect himself or herself completely, turn to God, and with a firm faith beseech him for liberation with all humility. Even when the person is more violently troubled, let the person bear it patiently, in no way distrusting God's help, through the ministry of the Church.

35. If it seems good to admit certain select individuals to be present for the celebration of the Exorcism, they should be urged to pray earnestly for their troubled brother or sister, either privately or in the manner indicated in the rite; they abstain, however, from using any formula of Exorcism, whether deprecative or imperative: these are to be pronounced only by the Exorcist.

36. It is desirable that the faithful person, after being freed from torment should render thanks to God for the peace received, either alone or in company with close friends. Moreover, let the person be led to persevere in prayer, drawing it most especially from Sacred Scripture, and to frequent the Sacraments of Penance and of the Eucharist, and also to lead a Christian life filled with works of charity and fraternal love towards all.

VI

Adaptations within the Competence of the Conferences of Bishops

37. It is for the Conferences of Bishops:

a) to prepare translations of the texts that are integral and faithful to the original in every detail.

b) to adapt, with the consent of the Holy See, the signs and the gestures of the rite itself, if this is judged necessary or useful, attentive to the culture and genius of that people.

38. In addition to a translation of the Introduction, which must be translated in its entirety, if it seems opportune to the Conferences of Bishops, they may add a *Pastoral Directory on the Use of a Major Exorcism,* so that Exorcists may not only understand the doctrine of the Introduction more profoundly and learn the significance of the rites more fully, but also that documents from approved authors may be collected about the way of acting, speaking, questioning, and forming judgments. Directories of this sort, which may be put together with the collaboration of Priests who are skilled with knowledge and mature experience through long exercise in the ministry of Exorcism in every region and culture, must receive a *recognitio* from the Apostolic See, according to the norm of law.

CHAPTER I

THE RITE OF MAJOR EXORCISM

39. Before the Rite of Exorcism begins, the Priest Exorcist should suitably dispose himself, saying this prayer quietly, if appropriate:

Lord Jesus Christ,
Word of God the Father,
and God of all creation,[i]
who gave authority to your holy Apostles
to subject demons in your name[ii]
and to tread underfoot all the power of the enemy;
Holy God,
who among your other wonders
deigned to command:
Put demons to flight;
Mighty God,[iii]
by whose power
Satan, cast down, fell like lightning from heaven:
I humbly invoke your holy name
with fear and trembling,
that, strengthened by your power,
I may attack with confidence the evil spirit
who torments this your creature.
For you will come to judge the living and the dead[iv]
and the world by fire.[v]
Amen.

He may also add other prayers, as for example: In the name of Jesus Christ, our God . . . (Appendix I, no. 7); We fly to your protection . . . (Appendix I, no. 11[vi]); Saint Michael the Archangel . . . (Appendix II[vii]); O most glorious prince . . . (Appendix I, no. 11[viii]).

The Introductory Rites

40. The Priest Exorcist approaches the place for the celebration, clothed in appropriate vesture for the sacred ministry, which, as a rule, will be an alb, or a surplice over a cassock, and a violet stole. Having made an appropriate reverence to the altar, or if there is no altar, to a cross, he goes to the chair. The Exorcist and the faithful, standing, make the Sign of the Cross on themselves, while the Exorcist, facing those present, says:

RM In the name of the Father, and of the Son, and of the Holy Spirit.

All reply:

Amen.

Then the Exorcist, extending his hands, greets those present, saying:

May God, the almighty Father,
who desires that everyone be saved,[ix]
be with you all.

All reply:

And with your spirit.

Or:

RM The Lord be with you.

All reply:

And with your spirit.

Then, very briefly and in a kindly manner, he may prepare for the celebration the member of the faithful who is troubled by the Devil, and others who are present.

---

41. If it seems appropriate, the Exorcist blesses water, saying with hands joined one of the following prayers:

O God,
who for the salvation of the human race
used water to establish your greatest mysteries,
listen with favor to our petitions

and pour forth into this water
the might of your ✠ blessing,
that this your creature, the servant of your mysteries,
may receive the power of divine grace
to expel demons and banish disease,[x]
so that, wherever the faithful are,
all things touched by this water
may be freed from harm.
Let not the evil spirit dwell there
and let every snare of the hidden foe come to nothing,
so that through the invocation of your holy name
your faithful may escape unharmed from every attack.[xi]
Through Christ our Lord.

All reply:

Amen.

42. Or:

RM Almighty Lord and God,
who are the source and origin of all life,
whether of body or soul,
we ask you to ✠ bless this water,
which we use with confidence
to implore forgiveness for our sins
and to obtain the protection of your grace
against all illness and every snare of the enemy.
Grant, O Lord, in your mercy,
that living waters may always spring up for our salvation,[xii]
so that we may be able to approach you with a pure heart
and avoid all danger to body and soul.[xiii]
Through Christ our Lord.

All reply:

Amen.

43. If the mixing of salt takes place in the blessing of water, the Exorcist blesses the salt, saying:

RM We humbly ask you, almighty God:
be pleased in your faithful love to bless ✠ this salt
you have created,
for it was you who commanded the prophet Elisha
to cast salt into water,
that impure water might be purified.[xiv]
Grant, O Lord, we pray,
that, wherever this mixture of salt and water is sprinkled,
every attack of the enemy may be repulsed
and your Holy Spirit may be present
to keep us safe at all times.
Through Christ our Lord.[xv]

All reply:

Amen.

Then he pours the salt into the water, saying nothing.

---

44. Then the Exorcist, taking the blessed water, sprinkles the member of the faithful who is troubled and those present, and also the place, saying:

Behold water that has been blessed.
May salvation and life be ours
in the name of the Father, and of the Son, and of the Holy Spirit.

All reply:

Amen.

Or he says:

May this water be a memorial of the Baptism we have received
and remind us of Christ,
who redeemed us by his Passion and Resurrection.

All reply:

Amen.

The Litany of Supplication

45. Then the Exorcist addresses those present in these or similar words and invites them to pray.

Beloved brothers and sisters,
let us humbly implore the mercy of almighty God,
that, moved by the intercession of all the Saints,
he, in his kindness, will hear the voice of his Church
for our brother (sister) N.,
who is afflicted by dire need.

46. And immediately the Exorcist, if it can be done, kneels, which the other participants do also. Then he or someone from among those present begins the Litany, in which names of Saints may be added, in their own places, (e.g., the Patron Saints of the place, of the member of the faithful who is troubled, etc.) or some intentions especially suited to the circumstances. The participants, if appropriate, respond: pray for us, or for him (her); deliver us or him (her), O Lord; have mercy on us or him (her).

RM	Lord, have mercy.	Lord, have mercy.
	Christ, have mercy.	Christ, have mercy.
	Lord, have mercy.	Lord, have mercy.

Holy Mary, Mother of God,	pray for us or him (her).
Saints Michael, Gabriel, and Raphael,	pray for us or him (her).
All holy Angels of God,	pray for us or him (her).
Holy Elijah,	pray for us or him (her).
Saint John the Baptist,	pray for us or him (her).
Saint Joseph,	pray for us or him (her).
All holy Patriarchs and Prophets,	pray for us or him (her).
Saint Peter and Saint Paul,	pray for us or him (her).
Saint Andrew,	pray for us or him (her).
Saint John and Saint James,	pray for us or him (her).
All holy Apostles and Evangelists,	pray for us or him (her).
Saint Mary Magdalene,	pray for us or him (her).
All holy Disciples of the Lord,	pray for us or him (her).
Saint Stephen,	pray for us or him (her).
Saint Lawrence,	pray for us or him (her).
Saint Perpetua and Saint Felicity,	pray for us or him (her).
All holy Martyrs	pray for us or him (her).
Saint Gregory,	pray for us or him (her).

Saint Ambrose, pray for us or him (her).
Saint Jerome, pray for us or him (her).
Saint Augustine, pray for us or him (her).
Saint Martin, pray for us or him (her).
Saint Anthony, pray for us or him (her).
Saint Benedict, pray for us or him (her).
Saint Francis and Saint Dominic, pray for us or him (her).
Saint Ignatius (of Loyola) and Saint Francis (Xavier), pray for us or him (her).
Saint John Mary (Vianney), pray for us or him (her).
Saint Catherine of Siena, pray for us or him (her).
Saint Teresa of Jesus, pray for us or him (her).
All holy men and women, Saints of God, pray for us or him (her).

Lord, be merciful, Lord, deliver us or him (her), we pray.
From all evil, Lord, deliver us or him (her), we pray.
From every sin, Lord, deliver us or him (her), we pray.
From the snares of the Devil, Lord, deliver us or him (her), we pray.
From everlasting death, Lord, deliver us or him (her), we pray.

By your Nativity, Lord, deliver us or him (her), we pray.
By your holy fasting, Lord, deliver us or him (her), we pray.
By your Passion and Cross, Lord, deliver us or him (her), we pray.
By your Death and burial, Lord, deliver us or him (her), we pray.
By your holy Resurrection, Lord, deliver us or him (her), we pray.
By your wondrous Ascension, Lord, deliver us or him (her), we pray.
By the coming of the Holy Spirit, the Paraclete, Lord, deliver us or him (her), we pray.

Christ, Son of the living God, have mercy on us or him (her).
You were tempted for our sake by the Devil, have mercy on us or him (her).
You freed those troubled by unclean spirits, have mercy on us or him (her).
You gave your Disciples power over demons, have mercy on us or him (her).
You are seated at the right hand of the Father to intercede for us, have mercy on us or him (her).
You will come to judge the living and the dead. have mercy on us or him (her).

Be merciful to us sinners, Lord, we ask you, hear our prayer.
Spare us, Lord, we ask you, hear our prayer.
Pardon us, Lord, we ask you, hear our prayer.
Strengthen us and keep us
in your holy service,[xvi] Lord, we ask you, hear our
prayer.
Raise our minds to heavenly desires, Lord, we ask you, hear our prayer.
Grant that your Church may serve you
in security and freedom, Lord, we ask you, hear our prayer.
Bring all peoples together in peace
and true harmony,[xvii] Lord, we ask you, hear our prayer.
Graciously hear us, Lord, we ask you, hear our prayer.

Christ, hear us. Christ, hear us.
Christ, graciously hear us. Christ, graciously hear us.[xviii]

47. After the Litany is concluded, the Exorcist, standing, says the following prayer:

O God,
whose nature is always to forgive and show mercy,[xix]
receive our prayer for this your servant N.,
who is bound in chains by the power of the Devil:
may your faithful love and compassion
mercifully grant him (her) release.
Through Christ our Lord.

All reply:

Amen.

and rise.

48. Or:

O God,
who see that in our weakness we fail,[xx]
we humbly entreat you for this our brother (sister) N.,
that you will drive the evil spirit away from him (her)
and restore him (her) to the full freedom[xxi] of your children,
so that with your Saints and your elect
he (she) may praise you without end.
Through Christ our Lord.

All reply:

Amen.

and rise.

The Recitation of the Psalm

49. Then the Exorcist may recite, if appropriate, one or several Psalms, or only certain verses or select verses or strophes. Here one Psalm is provided. Others may be added from among the texts indicated in Chapter II (nos. 67-75). The Psalms may be introduced by a sentence from the New Testament and concluded by a prayer given in the rite

Those who are present may participate in the usual way.

50. Psalm 91 (90)
In the shelter of the Most High

Behold, I have given you the authority to tread upon serpents and upon all the power of the enemy (Lk 10:19).

R. You, O Lord, are my refuge.[xxii]

Since different translations of the Psalms are approved for liturgical use in the various English-speaking Conferences of Bishops, only the biblical reference is provided.

Prayer

O Lord,
our defender and our refuge,
free your servant N.
from the snare of the demons stalking him (her)
and from the evil word of those pursuing him (her).
Protect him (her) under the shadow of your wings,
surround him (her) with the shield of your strength,[xxiii]
and in your mercy show him (her) your salvation.
Through Christ our Lord.

All reply:

Amen.

The Reading of the Gospel

51. The Exorcist proclaims the following Gospel, with everyone standing and listening. He may also select one of the pericopes provided in Chapter II, nos. 76-80.

52. *The Word became flesh and dwelt among us*

✠ A reading from the holy Gospel according to John — Jn 1:1-14

Since different translations of the Bible are approved for liturgical use in the various English-speaking Conferences of Bishops, only the biblical reference is provided.

The Laying on of Hands[xxiv]

53. Then the Exorcist lays his hands upon the head of the member of the faithful who is troubled and says:

V. Let your mercy be upon us, Lord,
as we have placed our hope in you.[xxv]

All say:

Lord, have mercy. Or: Kyrie, eleison.

V. Send forth your Spirit and they shall be created,
and you will renew the face of the earth.[xxvi]

All say:

Lord, have mercy. Or: Kyrie, eleison.

V. Save your servant who trusts in you, my God.[xxvii]

All say:

Lord, have mercy. Or: Kyrie, eleison.

V. Be for him (her), O Lord, a tower of strength
in the face of the enemy.[xxviii]

All say:

Lord, have mercy. Or: Kyrie, eleison.

V. Let the enemy have no advantage over him (her),
nor the son of iniquity persist in harming him (her).[xxix]

All say:

Lord, have mercy. Or: Kyrie, eleison.

V. Send him (her) help, O Lord, from the sanctuary,
and give him support from Sion.[xxx]

All say:

Lord, have mercy. Or: Kyrie, eleison.

The Symbol of Faith or the Baptismal Promises

54. Then the Exorcist invites those present to profess their faith, saying, if the Symbol is used:

This is the victory that overcomes the world:
our faith.[xxxi]

Or, if the baptismal promises and renunciations are used:

Let us renew the promises of Holy Baptism,
by which we once renounced Satan and all his works
and promised to serve God
in the holy Catholic Church.[xxxii]

55. First Form

Then all together recite the Creed.

RM I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.[xxxiii]

Or:

RM I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.[xxxiv]

56. Second Form

Exorcist:

RM Do you renounce Satan?

All:
I do.

Exorcist:

And all his works?

All:
I do.

Exorcist:

And all his empty show?

All:
I do.[xxxv]

the forgiveness of sins,
the resurrection of the body,
and life everlasting?

All:
I do.

The Lord's Prayer.

57. Then the Exorcist introduces the Lord's Prayer, with hands joined, saying:

Together with our brother (our sister),
let us implore God to deliver us from evil,
as our Lord Jesus Christ taught us to pray:

Or:

We do not know how to pray as we ought,
but the Holy Spirit helps us in our weakness.
He intercedes and pleads for us
according to the will of God.[xxxvi]
Therefore in the Spirit let us say:

He extends his hands and, together with all present, continues:

RM Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.[xxxvii]

He joins his hands and together with those present concludes the prayer with the acclamation.

RM For the kingdom,
the power and the glory are yours
now and for ever.[xxxviii]

The Sign of the Cross

58. Then the Exorcist shows a cross and with it blesses the member of the faithful who is troubled, saying:

Behold the Cross of the Lord.
Be gone, all hostile powers.

Or:

By the sign of the Cross
may our God deliver you from the enemy.

Or:

May the Holy Cross be your light and life.

The Breathing.

59. If it seems to be appropriate, the Exorcist breathes toward the face of the member of the faithful who is troubled, saying:

By the breath of your mouth, O Lord,
drive out all evil spirits;[xxxix]
command them to be gone,
for your kingdom is at hand.[xl]

Formulas of Exorcism

60. Then the Exorcist pronounces the deprecative formula for a major Exorcism, as below, no. 61. If appropriate, he may also add the imperative formula, as in no. 62. Other formulas, whether deprecative or imperative, are provided in Chapter II, nos. 81-84.

61. *Deprecative Formula*

O God,
creator and defender of the human race,
look with favor upon this your servant, N.,
whom you formed in your own image[xli]
and call to share in your glory.
The ancient enemy is racking him (her) fiercely,
crushing him (her) with violent force,
tormenting him (her) with wild terror.

Send upon him (her) your Holy Spirit,
to strengthen him (her) in battle,
to teach him (her) to pray in tribulation,
and to shield and protect him (her) with mighty power.

Listen, O Holy Father,
to the cry of the Church in supplication:
do not allow your son (daughter)
to be possessed by the Father of Lies;[xlii]
do not allow your servant,
whom Christ has redeemed by his blood,
to be held captive by the Devil;
do not allow the temple of your Spirit
to be occupied by an unclean spirit.

Listen, O merciful God,
to the prayers of the Blessed Virgin Mary,
whose Son, dying on the Cross,
crushed the head of the ancient serpent[xliii]
and entrusted all people to his Mother to be her children.[xliv]
Let the light of truth shine in this your servant,
let the joy of peace enter him/her,
let the Spirit of holiness possess him/her
and, dwelling there, render him/her calm and pure.

Listen, O Lord,
to the prayer of blessed Michael, the Archangel,
and all your ministering Angels:
God of hosts,
repel the force of the Devil;
God of truth and pardon,
drive away his deceitful attacks;
God of freedom and grace,
break the bonds of iniquity.

Listen, O God,
lover of human salvation,[xlv]
to the prayer of your Apostles Peter and Paul
and of all the Saints,
who by your grace were victors over the Evil One;[xlvi]
deliver this your servant, from every hostile power
and keep him (her) safe,

so that, restored to tranquil devotion,[xlvii]
he (she) may love you from the heart,
serve you by his (her) works,
extol you with praise,
and glorify you with his (her) life.
Through Christ our Lord.

And all reply:
Amen.

62. *Imperative Formula*

I charge you, Satan,
enemy of human salvation:
acknowledge the justice and goodness of God the Father,
who by his righteous judgment
has damned your pride and envy.[xlviii]
Depart from this servant of God, N.,
whom the Lord has made in his own image,
adorned with his gifts,
and adopted as a son (daughter) of his mercy.

I charge you, Satan,
prince of this world:[xlix]
acknowledge the power and strength of Jesus Christ,
who defeated you in the desert,[l]
overcame you in the garden,
despoiled you on the Cross,
and, rising from the tomb,
transferred your spoils into the kingdom of light.
Depart from this creature N.,
whom Christ by his birth made his brother (sister)
and by his death purchased with his blood.

I charge you, Satan,
deceiver of the human race:[li]
acknowledge the Spirit of truth[lii] and grace,
who repels your attacks and confounds your lies.
Go out from N., this creature of God,
whom he has signed with a seal from on high.[liii]
Depart from this man (woman),
whom God by spiritual anointing
has made a holy temple.[liv]

Depart, therefore, Satan,
in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit.
Depart through the faith and prayer of the Church.
Depart through the sign of the Holy + Cross
of our Lord Jesus Christ,
who lives and reigns for ever and ever.

All reply:

Amen.

Other deprecative and imperative formulas, which may be added or exchanged with those indicated here, cf. below in Chapter II, nos. 81-84.

Thanksgiving

63. After the liberation of the member of the faithful who is troubled, the Exorcist and those present sing or say the Canticle:

Since different translations of the *Magnificat*, *Benedictus* and *Gloria Patri* are used in the various English-speaking Conferences of Bishops (see *The Divine Office* and *The Liturgy of the Hours*), only the biblical references are provided.

(Lk 1:46-55)

Or:

(Lk 1:68-79)

64. Then the Exorcist, with hands extended, says this prayer:

O God,
Creator and Savior of all flesh,
who in mercy have rescued
your beloved servant N.,
safeguard him (her) by your providence
and keep him (her) in the freedom
your Son has given him (her).
Grant, O Lord, that the spirit of iniquity
may no longer have power over him (her).

At your command,
let the goodness and peace of the Holy Spirit enter him (her),
so that he (she) may fear nothing from the Evil One,[lv]
because the Lord Jesus Christ is with us.
Who lives and reigns with you for ever and ever.

All reply:

Amen.

The Concluding Rites

65. If the Exorcism is to be repeated, the Dismissal does not take place immediately; if, however, it is not to be repeated, the Exorcist concludes the rite with the blessing.

66. Facing those present, the Exorcist, extending his hands, says:

RM The Lord be with you.

All reply:

And with your spirit.[lvi]

The Exorcist blesses those present, saying:

RM May the Lord bless you and keep you.
R. Amen.

May he let his face shine upon you
and show you his mercy.
R. Amen.

May he turn his countenance towards you
and give you his peace.
R. Amen.[lvii]

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.[lviii]

To which all reply:

Amen.

Or:

RM May the peace of God,
which surpasses all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son, our Lord Jesus Christ.
R. Amen.[lix]

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.[lx]

To which all reply:

Amen.

CHAPTER II

VARIOUS TEXTS
WHICH MAY OPTIONALLY BE USED IN THE RITE

I
Psalms

67. Psalm 3
The Lord, my shield

We do not trust in ourselves but in God who raises the dead (2 Cor 1:9).

R. You, O Lord, are a shield around me.[lxi]

Since different translations of the Psalms are approved for liturgical use in the various English-speaking Conferences of Bishops, only the biblical references are provided in this section.

Prayer

O God, our protector,
look and see
how many are those who afflict your servant N.
Come quickly, mighty defender,
let your abundant blessings rest upon him (her),
that in the face of the Devil's attack
he (she) may know
that you are his (her) Savior.
Through Christ our Lord.

All reply:
Amen.

68. Psalm 11 (10)
The Lord, the trust of the just

Do not be afraid; you are worth more than many sparrows (Mt 10:31).

R. In the Lord I take refuge.[lxii]

Prayer

O God,
who love justice and have regard for the poor,
free your servant N. from hidden snares
and defend him (her) from those that are plain to see,
so that, following what pleases you,
he (she) may be worthy to gaze upon your face.
Through Christ our Lord.

All reply:
Amen.

69. Psalm 13 (12)
The lamentation of the just to the Lord of hope

May the God of hope fill you with all joy and peace in believing, so that you may abound in the hope and power of the Holy Spirit (Romans 15:13).

R. My heart will rejoice in your salvation.[lxiii]

Prayer

Almighty God,
do not turn your face from your servant N.,[lxiv]
lest our enemy triumph over him (her);[lxv]
but fill his (her) heart with the joy of your salvation,
and so enable him (her) to escape the lake of the second death.[lxvi]
Through Christ our Lord.

All reply:
Amen.

70. Psalm 22 (21)
The affliction of the just and the favorable answer

Christ, in the days of his flesh, offered up prayers and supplications with loud cries and tears, and he was heard because of his reverence (Hebrews 5:7).

R. Save me from the lion's mouth.[lxvii]

Prayer

O God,
who reconciled the world to yourself
through the Passion of your Son,
we humbly beseech you:
do not withdraw your help from your servant N.,
but look to his (her) defense;
and from the mouth of the lion
that seeks to carry him (her) off
set him (her) free.[lxviii]
Through Christ our Lord.

All reply:
Amen.

71. Psalm 31 (30)
The supplication of the afflicted with trust

Jesus, crying out in a loud voice, said: Father, into your hands I commend my spirit (Luke 23:46).

R. Deliver me from the hands of my enemies.[lxix]

Prayer

Be a rock of refuge for your servant, N., O Lord,[lxx]
and release him (her) from the snare of the pursuing enemy,[lxxi]
for you have redeemed him (her) by the Precious Blood of your Son.
Let your face shine upon him (her)
and, since you know the anguish of his (her) soul,
save him (her) in your mercy.[lxxii]
Through Christ our Lord.

All reply:
Amen.

72. Psalm 35 (34)
Judge, O Lord, those who judge me

Be strong in the Lord and in the strength of his power: put on the armor of God, that you may be able to stand against the wiles of the Devil (Ephesians 6:10-11).

R. Arise, O Lord, to help me.[lxxiii]

Prayer

O God,
protector of those who hope in you,
take up buckler and shield
and arise to help your servant N.[lxxiv]
Release him (her) from the snares of the enemy
and with your power
fight those who fight against him (her).[lxxv]
Through Christ our Lord.

All reply:
Amen.

73. Psalm 54 (53): 3-9
An appeal for aid

Take courage. It is I...Do not be afraid (Mark 6:50).

R. The Lord is the upholder of my soul.[lxxvi]

Prayer

Save your servant N., O Lord,
and in your power pass judgment[lxxvii]
on the Evil One who seeks his (her) soul,
so that, delivered from every trial,
he (she) may confess and magnify your holy name.
Through Christ our Lord.

All reply:
Amen.

74. Psalm 68 (67):2-4, 29, 33-36
Grant, O Lord, the power

Christ ascending on high led captivity captive: he gave gifts to men (Ephesians 4:8).

R. God arises and his enemies are scattered[lxxviii].

Prayer

See the torment of your servant N., O Lord,
and arise to help him (her),
so that, delivered from bondage to the Devil[lxxix]
and restored to tranquil devotion,[lxxx]
he (she) may confess how wondrous you are.[lxxxi]
Through Christ our Lord.

All reply:
Amen.

75. Psalm 70 (69)
O God, come to my aid

Lord, save us, we are perishing (Matthew 8:25).

R. You are my helper and my deliverer.[lxxxii]

Prayer

Come to our assistance, Lord,
and make haste to help your servant N.,[lxxxiii]
that, with the temptations of our enemy the Devil vanquished,
he (she) may be defended always by your help.
Through Christ our Lord.

All reply:
Amen.

II
Gospels

Since different translations of the Bible are approved for liturgical use in the various English-speaking Conferences of Bishops, only the biblical references are provided in this section.

76. Or: *Begone, Satan*

✠ A reading from the holy Gospel according to Matthew 4:1-11

77. Or: *In my name they will drive out demons*

✠ A reading from the holy Gospel according to Mark 16:15-18

78. Or: *He came to destroy them*

✠ A reading from the holy Gospel according to Mark 1:21b-28

79. Or: *Even the demons are subject to you*

✠ A reading from the holy Gospel according to Luke 10:17-20

80. Or: *By the finger of God I drive out demons*

✠ A reading from the holy Gospel according to Luke 11:14-23

III
Formulas of Exorcism

81. *Another deprecative formula* (cf. above no. 61)

O God of heaven, God of earth,
God of Angels, God of Archangels,
God of Patriarchs, God of Prophets,
God of Apostles, God of Martyrs,
God of Priests, God of Virgins,
God of all the Saints:
O God, who have power
to give life after death, rest after labor,
there is no other God but you,
creator of all things, visible and invisible;[lxxxiv]
O God, who desire that everyone be saved[lxxxv]
and who so loved the world
that you gave your Only Begotten Son[lxxxvi]
to undo the works of the Devil:
we humbly implore the majesty of your glory,
that you deign to deliver this your servant
from all the power of the infernal spirits,
from all their snares, deceit, and depravity,
and to preserve him (her) in safety.
Send, O Lord, we pray, the Spirit of truth,
whom your Son promised to his disciples.[lxxxvii]
Send your Paraclete from the heavens,
from which you cast down the Devil like lightning.
Send the Paraclete to drive far away
the accuser and oppressor of our nature
and to keep us free from all harm.
Through Christ our Lord.

All reply:

Amen.

82. *Another imperative formula* (cf. above no. 62)

I exorcize you, ancient foe of mankind:[lxxxviii]
depart from this creature of God, N.
This is the command to you of our Lord Jesus Christ,
whose humility vanquished your pride,
whose generosity laid low your envy,[lxxxix]
whose gentleness trampled down your fury.

Be silent, Father of Lies,[xc]
and hinder not this servant of God
from blessing and praising the Lord.
This is the command to you of Jesus Christ,
wisdom of the Father[xci]
and splendor of truth,
whose words are spirit and life[xcii].

Go out of him (her), unclean spirit.
Make way for the Holy Spirit.[xciii]
This is the command to you of Jesus Christ,
Son of God and Son of Man,
who was born sinless of the Spirit and the Virgin
and who has cleansed all things with his blood.[xciv]

Depart, therefore, Satan,
depart in the name of Jesus Christ,
the mighty one who cast you out by the finger of God
and destroyed your kingdom.[xcv]

Be gone through the faith and prayer of the Church,
be put to flight through the power of the Holy ✠ Cross,
on which the gentle Lamb
was sacrificed for us
and snatched us from your cruel power,
Jesus Christ our Lord,
who lives and reigns for ever and ever.

And all reply:

Amen.

83. *Another deprecative formula* (cf. above no. 61)

Holy are you, Lord of hosts,
heaven and earth are full of your glory,[xcvi]
for you have created all that the universe contains.
Enthroned upon the Cherubim and dwelling on high,[xcvii]
you look upon heaven and earth
and gaze into the depths.
Open your eyes, O Lord,
and see the affliction of N., your creature,[xcviii]
for whom we humbly entreat you.
Stir up your power,[xcix]
send your Spirit, the Paraclete,
to expel by his power every oppression of the Devil
and to drive away his deceitful attacks,[c]
so that this your servant,
tranquil in heart and sound in mind,
may be able to offer you due service.

O God,
author and restorer of the human race,
who from the beginning
formed man in your own image
and entrusted the whole world to his care,
so that, in serving you alone, the Creator,
he might have dominion over all creatures.[ci]
Be mindful, we pray, of the human condition,
wounded by sin,
and show your goodness to this your servant N.,
who has been laid low by the deceit of the Devil,
so that, freed from the enemy,
he (she) may acknowledge you the only God and Lord.

God of infinite mercy,
who for our redemption
deigned to send your Only Begotten Son into the world,
so that all who believe in him might not perish
but have eternal life;[cii]
who exalted your own Son on the Cross
to annul the sentence of death
and draw all things to himself:[ciii]
show mercy, we beseech you, to your Church
which prays for your troubled servant N.,

so that, with every hostile force put to flight,
your right hand may protect him (her),
whom Jesus Christ our Lord has redeemed by the price of his blood,[civ]
who lives and reigns with you for ever and ever.

All reply:

Amen.

84. *Another imperative formula* (cf. above, no. 62)

By the living God, the true God, the holy God,
I exorcize you,
most unclean spirit, adversary of faith,
enemy of the human race, purveyor of death,
Father of Lies, root of evil,[cv]
seducer of humankind, master of deceit.
I charge you, accursed dragon,
in the name of our Lord Jesus Christ:
be uprooted
and be put to flight from this creature of God.

Christ himself commands you,
he who ordered you to be cast down from the heights of heaven
into the depths of the earth.[cvi]

Christ himself commands you,
he who commanded sea, wind, and storm.

Christ himself commands you,
he, the eternal Word of God made flesh,[cvii]
who to save our race,
lost through your envy,[cviii]
humbled himself
and became obedient unto death.[cix]

Fear him,
who was sacrificed in Isaac,[cx]
sold as a slave in Joseph,[cxi]
slain in the Lamb,[cxii]
crucified in man,
and thus triumphed over hell.
Make way for Christ,
in whom you found no trace of your works.

Be humbled beneath the mighty hand of God;
tremble and flee
as we call on the holy name of Jesus,
before whom hell quakes,
to whom the Virtues of the heavens,[cxiii]
the Powers and the Dominions are subject,
whom Cherubim and Seraphim praise
with unceasing voices, acclaiming:
Holy, Holy, Holy Lord, God of hosts....[cxiv]

Depart, therefore,
in the name of the ✠ Father, and of the ✠ Son, and of the Holy ✠ Spirit:
make way for the Holy Spirit
through this sign of the Holy ✠ Cross of our Lord Jesus Christ,
who lives and reigns for ever and ever.

And all reply:

Amen

APPENDICES

I

A SUPPLICATION AND EXORCISM WHICH MAY BE USED IN PARTICULAR CIRCUMSTANCES OF THE CHURCH

1. The presence of the Devil and other demons appears and exists not only in the tempting or tormenting of persons, but also in the penetration of things and places in a certain manner by their activity, and in various forms of opposition to and persecution of the Church. If the Diocesan Bishop, in particular situations, judges it appropriate to announce gatherings of the faithful for prayer, under the leadership and direction of a Priest, elements for arranging a rite of supplication may be taken from the following.

2. When the assembly of the faithful is gathered, the Priest says:

RM In the name of the Father, and of the Son, and of the Holy Spirit.

All sign themselves and say:

Amen.

3. Then the Priest, extending his hands, greets those present, saying:

God the almighty Father,
who desires that everyone be saved,[cxv]
be with you all.

All reply:

And with your spirit.

Or:

RM The Lord be with you.

All reply:

And with your spirit.

Another greeting, taken from approved liturgical books, may also be used.

10. Then, if it seems appropriate, the Priest, with hands extended, says this imperative formula in the manner of an Exorcism. The faithful, even if on either side of the Priest reciting the formula, should themselves refrain from saying it.

I exorcize you,
every unclean spirit,
every power of darkness,
every incursion of the infernal enemy,
every diabolical legion, cohort, and faction,
in the name and power of our Lord Jesus Christ.
Be uprooted and put to flight from the Church of God,
from souls created in the image of God
and redeemed by the precious blood of the divine Lamb.

Dare no more, O cunning serpent,
to deceive the human race,
to persecute the Church of God,
to shake the chosen of God
and sift them like wheat.

The most high God commands you,
God, to whom in your great pride
you still presume to be held equal,
God, who desires everyone to be saved
and come to the knowledge of the truth.[cxxiii]
God the Father commands you,
God the Son commands you,
God the Holy Spirit commands you.
Christ commands you,
he, the eternal Word of God made flesh,
who to save our race,
lost through your envy,
humbled himself
and became obedient unto death,[cxxiv]
who built his Church on solid rock
and proclaimed that the gates of hell
would never prevail against her,[cxxv]
since he himself would remain with her always,
even to the consummation of the world.[cxxvi]

The sacrament of the Cross ✠ commands you,
and the power of all mysteries of the Christian faith.
The exalted Virgin Mary Mother of God commands you,
she who in her lowliness
crushed your proud head
from the first moment of her Immaculate Conception.
The faith of the holy Apostles Peter and Paul
and of all the Apostles commands you.
The blood of the Martyrs
and the devoted intercession of all the Saints command you.

Therefore, diabolical legion,
I charge you
by the living God,
by the true God,
by the holy God,
by the God who so loved the world
that he gave his Only Begotten Son,
that everyone who believes in him might not perish
but have eternal life:[cxxvii]
cease deceiving human creatures
and offering them the poison of eternal perdition.
Cease doing harm to the Church
and seeking to ensnare her freedom.

Be gone, Satan,
Father of Lies,[cxxviii]
enemy of human salvation.
Give way to Christ,
in whom you found no trace of your works.
Give way to the one, holy, catholic, and apostolic Church,[cxxix]
which Christ himself won by his blood.

Be humbled beneath the mighty hand of God;
tremble and flee
through the holy name of Jesus,
before whom hell quakes,
to whom the Virtues of the heavens,
the Powers and Dominions are subject,
whom Cherubim and Seraphim praise
with unceasing voices, acclaiming:
Holy, Holy, Holy Lord, God of hosts....[cxxx]

11. After this, the following antiphon is sung or recited:

We fly to your protection,
O holy Mother of God;
despise not our petitions
in our necessities,
but ever deliver us from all danger,
O glorious and blessed Virgin.

This prayer to Saint Michael the Archangel may also be recited, or another prayer better known to the people:

O most glorious prince of the heavenly hosts,
Saint Michael the Archangel,
defend us in battle against the principalities and powers,
against the rulers of darkness in this world,
and against the spiritual forces of evil in the heavens.
Come to the aid of mankind,
which God has made in his own likeness
and purchased at great price from the tyranny of the Devil.

The holy Church venerates you as guardian and champion;
the Lord has entrusted to you the souls of the redeemed
destined for happiness on high.
Beseech the God of peace to crush Satan under our feet,[cxxxi]
that he no longer be able to hold mankind captive
and do harm to the Church.

Offer our prayers in the sight of the Most High,
that the mercies of the Lord may quickly meet us,[cxxxii]
and that you may seize the dragon, the ancient serpent,
who is the Devil and Satan,
and cast him bound into that abyss
where he can no longer lead the nations astray.[cxxxiii]
Amen.

12. And the Priest sprinkles the place with holy water. Then he blesses those present in the customary way, and the Dismissal takes place.

II

SUPPLICATIONS
WHICH MAY BE USED BY THE FAITHFUL PRIVATELY
IN THEIR STRUGGLE AGAINST THE POWERS OF DARKNESS

Prayers

1. Have mercy, Lord God, on me your servant,
who have become like a vessel that is lost[cxxxiv]
because of the host that besieges me.
Snatch me from the hands of my enemies[cxxxv]
and draw near to me,
that you may seek what is lost,
restore to yourself what is found,
and not abandon what is restored;
so that in all things I may be pleasing to you,
by whom I know I have been powerfully redeemed.
Through Christ our Lord. Amen.

2. Almighty God,
who give the forsaken a home to live in
and lead captives into prosperity,[cxxxvi]
look upon my affliction
and rise up to help me.[cxxxvii]
Strike down that most wicked foe,
so that, after the enemy is driven away,
freedom may bring me peace.
And so, restored to tranquil devotion,[cxxxviii]
may I confess how wondrous you are,[cxxxix]
who have given power to your people.
Though Christ our Lord. Amen.

3. O God,
creator and defender of the human race,
who formed man in your own image[cxl]
and more wonderfully recreated him
by the grace of Baptism,
look with favor upon me, your servant,
and graciously hear my prayers.

May the splendor of your glory
dawn in my heart, I pray,
so that with all terror, fear and dread removed,[cxli]
and serene in mind and spirit,
I may be able to praise you
with my brothers and sisters in your Church.
Through Christ our Lord. Amen.

4. O God,
author of every mercy and all goodness,
who willed your Son to submit for our sake
to the yoke of the Cross,
so that you might drive from us the power of the enemy,[cxlii]
look with mercy upon my lowliness and pain,
and grant, I pray,
that, defeating the onslaught of the Evil One,
you will fill with the grace of your blessing
the one you made new in the font of Baptism.[cxliii]
Through Christ our Lord. Amen.

5. O God,
who through the grace of adoption
chose me to be a child of light,
grant, I pray,
that I may not be shrouded in the darkness of demons,
but always be seen to stand
in the bright light of the freedom
that I have received from you.[cxliv]
Through Christ our Lord. Amen.

Invocations to the Most Holy Trinity

Glory be to the Father,
and to the Son,
and to the Holy Spirit.

To God alone be honor and glory.

Let us bless the Father and the Son with the Holy Spirit;
let us praise and exalt him for ever.

We invoke you, we praise you, we adore you,
O blessed Trinity.
Our hope, our salvation, our glory,
O blessed Trinity.
Deliver me, save me, give me life,
O blessed Trinity.

Holy, holy, holy is the Lord God almighty,
who was, and who is, and who is to come.

To you be honor and dominion, O blessed Trinity,
to you be glory and power through ages unending.

To you be praise, to you be glory,
to you be thanksgiving from age to age,
O blessed Trinity.

Holy is God! Holy and Mighty!
Holy and Immortal One, have mercy on me![cxlv]

Invocations to Our Lord Jesus Christ

a.

Jesus, Son of the living God,	have mercy on me.
Jesus, image of the Father,	have mercy on me.
Jesus, eternal Wisdom,	have mercy on me.
Jesus, splendor of the eternal light,	have mercy on me.
Jesus, Word of life,	have mercy on me.
Jesus, Son of the Virgin Mary,	have mercy on me.
Jesus, God and man,	have mercy on me.
Jesus, High Priest,	have mercy on me.
Jesus, herald of God's Kingdom,	have mercy on me.
Jesus, the way, the truth and the life,	have mercy on me.
Jesus, Bread of Life,	have mercy on me.
Jesus, true vine,	have mercy on me.
Jesus, brother of the poor,	have mercy on me.
Jesus, friend of sinners,	have mercy on me.
Jesus, physician of soul and body,	have mercy on me.
Jesus, salvation of the oppressed,	have mercy on me.
Jesus, solace of the forsaken,	have mercy on me.
You came into this world,	have mercy on me.

You freed those weighed down by the Devil,	have mercy on me.
You hung upon the Cross,	have mercy on me.
You accepted death for our sake,	have mercy on me.
You were laid in the tomb,	have mercy on me.
You descended into hell,	have mercy on me.
You rose again from the dead,	have mercy on me.
You ascended into heaven,	have mercy on me.
You sent the Holy Spirit upon the Apostles,	have mercy on me.
You are seated at the right hand of the Father,	have mercy on me.
You will come to judge the living and the dead,	have mercy on me.

b.

By your Incarnation,	deliver me, O Lord.
By your Nativity,	deliver me, O Lord.
By your Baptism and holy fasting,	deliver me, O Lord.
By your Cross and Passion,	deliver me, O Lord.
By your death and burial,	deliver me, O Lord.
By your holy Resurrection,	deliver me, O Lord.
By your wondrous Ascension,	deliver me, O Lord.
By the outpouring of the Holy Spirit,	deliver me, O Lord.
By your coming in glory,	deliver me, O Lord.

Other Invocations to the Lord

When speaking of the Cross, the faithful may appropriately sign themselves with the Sign of the Cross.

Save me, O Christ the Savior,
through the power of the ✠ Cross.
In the sea you saved Peter,
have mercy on me.

Through the sign of the ✠ Cross,
free us from our enemies, O Lord our God.

Save us through your ✠ Cross, O Christ the Redeemer,
who by dying destroyed our death,
and by rising restored our life.[cxlvi]

We adore your ✠ Cross, O Lord,
we recall your glorious Passion;
you suffered for us:
have mercy on us.

We adore you, O Christ, and we bless you,
because by your ✠ holy Cross
you have redeemed the world.

Invocations to the Blessed Virgin Mary

We fly to your protection, O holy Mother of God;
despise not our petitions in our necessities,
but ever deliver us from all danger,
O glorious and blessed Virgin.

Comfort of the afflicted, pray for us.
Help of Christians, pray for us.

Grant that I may praise you, holy Virgin;
give me power against your enemies.

My Mother, my confidence!

O Virgin Mary Mother of God,
plead with Jesus for me.

Most noble Queen of the world,
Mary ever Virgin,
who bore Christ the Lord and Savior of all,
intercede for our peace and salvation.

Mary, Mother of grace,
Mother of mercy,
protect us from the enemy,
and receive us at the hour of our death.

Most loving Virgin Mary,
hasten to my aid in all trials,
in my troubles and in my needs,

and beg for me from your beloved Son
deliverance from every evil
and from all danger to soul and body.

Remember, O most gracious Virgin Mary,
that never was it known
that anyone who fled to your protection,
implored your help, or sought your intercession
was left unaided.
Inspired with this confidence,
I fly to you, O Virgin of virgins, my Mother.
To you I come,
before you I stand, sinful and sorrowful.
O Mother of the Word Incarnate,
despise not my petitions,
but in your mercy, hear and answer me.

Invocation to Saint Michael the Archangel

Saint Michael the Archangel, defend us in battle;
be our safeguard against the wickedness and snares of the Devil.
May God rebuke him, we humbly pray:
and you, O Prince of the heavenly hosts,
by the power of God,
cast down to hell Satan and the other evil spirits,[cxlvii]
who prowl through the world for the ruin of souls. Amen.

Litanic Prayers

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Holy Mary, Mother of God,	pray for us or me.
Saints Michael,	pray for us or me.
Saint Gabriel,	pray for us or me.
Saint Raphael,	pray for us or me.
Holy Guardian Angels,	pray for us or me.
Saint John the Baptist,	pray for us or me.
Saint Joseph,	pray for us or me.
Saint Peter,	pray for us or me.
Saint Paul,	pray for us or me.

Saint John,	pray for us or me.
All holy Apostles,	pray for us or me.
Saint Mary Magdalene,	pray for us or me.

(The names of other Saints and Blesseds may be added.)

From all evil,	Lord, we pray, deliver us or me.
From every sin,	Lord, we pray, deliver us or me.
From the snares of the Devil,	Lord, we pray, deliver us or me.
From everlasting death,	Lord, we pray, deliver us or me.

Christ, hear us or me.
Christ, graciously hear us or me.[cxlviii]

INDEX